THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5759 Saturday, November 22, 1952 Price Threepence

UNITED NATIONS AND KOREA

THERE are no black and white solutions to world problems. The effort to impose them would result in world catastrophe. The only world men live in is an imperfect one, and to try and fit into it perfectionist doctrines would only make it more imperfect.

There are, however, certain moral demands. It would, for instance, be perfidy to hand over to the Chinese masses of prisoners who would probably be shot anyway now they have expressed a desire not to be sent back. Decent men do not send others to be shot when they have the power to prevent it. If decent men cease to be decent in order to buy a way out of a difficulty then difficulties increase, not decrease. But even in this case the point of view of the other side must be seen. The exchange of prisoners in Korea is but a prelude to a truce; and a truce, presumably, but a prelude to settling a problem that has become a nightmare. If the Chinese admit, or are forced into seeming to admit, that thousands of their troops do not want to return to their native country, then they are forced into admitting that they are an upstart government and that their own people wish to run away from them.

That in fact may be true, or at least partially true, but the Chinese who are going to discuss truce negotiations with the United Nations' authorities are not going to give assent to it. If they did then, in effect, they would throw some doubt upon their right to negotiate. They would have given away much, if not everything, before a peace conference begins. Some effort must be made, unpalatable as it must be, to work out a formula that will give the prisoners a real free choice and at the same time save the face of the Chinese negotiators. Presumably that is the intention of Mr. Eden's contribution to the recent debates.

South Korea

But what is to be done with South Korea? It is probable that the Americans, who are in fact acting as proxy for the United Nations, would like to wash their hands of the whole business. But they cannot, and neither can anyone else. Korea cannot be isolated as a special issue. There is a struggle for power taking place all over the Far East, and virtual surrender in South Korea would affect that struggle. What, would ask the people of Malaya and Indo-China, is to be our future if eventually we are to be handed over to the Chinese? It would be a question that would occur in other forms elsewhere. The Far Eastern populations would begin to prepare now for their future under Communism, and that would make any immediate policy for the United Nations impossible. If real independence for all the small states of the East could be created that would be one thing; but real independence is not immediately possible.

If the United Nations' troops withdrew from Korea, or ceased to exercise influence there, a terrible blood-bath would follow. It would be carried out at the instigation of the Chinese, with probable remote control elsewhere. Korea at the best would become a Chinese satellite, but more likely a dependency of China. There is no reason in morality or in any compromise of power politics why that should take place.

"Thus Far and no Further"

The United Nations are likely to be in Korea for a long time. The country will no more be unified than Germany is. Russia to all intents and purpose occupies Eastern Germany as the next best thing to occupying the whole of that country. The only unified Germany that Russia can allow is a communist Germany. That would have taken place through Russian power if the Western Powers had not prevented it. Similarly, the only united Korea that the Chinese will allow is a communist Korea. There would have been a communist Korea imposed by force by the Chinese and their remote backers if the United Nations had not prevented it.

The only immediate logic of the Korean situation is a divided country North and South. The Americans who are acting—and are the only people who can at present act—on behalf of the United Nations, will have to make a decision about this. The solution is not a black and white one; it can only be temporary; but if the United Nations are to believe in their values as firmly as the communists believe in theirs; if in fact they are to say to Communism at some point or other, "Thus far and no further," they cannot surrender South Korea to the Chinese.

A Positive Task

A general solution of temporary division is not impossible and it need not destroy the United Nations Organisation. The Russians and the Chinese must recognise that the present division of the world is entirely based on force. The "live and let live" policy as pursued by the communists since the end of the war is judged entirely by speculations as to how far they can go without starting a world war. Force is the only restraint they recognise because it is the only one that can possibly be recognised by their doctrines.

This, of course, is not the beginning or the end of the matter; there are still humble people in the world who

may desire a better world than this to live in. The present actual rulers of the world have not been divinely appointed and they, too, all will depart someday like all their predecessors. The United Nations should have faith in the humble people and hold the fort for them until they are able, in their own stumbling way, to say what they desire. The United Nations could, for instance, begin to treat Korea not as a cockpit but as a civilised outpost of a civilised world. They could begin to attempt to transform a nightmare into a semblance of normal daylight life. A heavy task but a positive one.

WHAT! NO PROGRESS?

By Raymond V. Holt

(Principal of the Unitarian College, Manchester)

IT is fashionable at the present day to regard the idea of progress as an outworn survival of nineteenth century optimism. Several recent writers in the Inquirer have followed the fashion. No doubt many people in the nineteenth century thought of progress as something taking place automatically and were blind to those failures for which mankind is now paying the price. But the denial of progress can be as superficial as the nineteenth century acceptance of it, and even more disastrous because hope drives men to act while despair paralyses.

The appearance of rising levels of life in the world of nature is a fact which few scientists deny. The process is not simple nor uni-linear. "Whether it be called progress or something else, there has been an advance in life since the Cambrian Ages. There have been blind alleys . . . there have been retrogressions . . . there have been repetitions . . . but on the whole, through the ages, life has been slowly creeping upwards. Organisms show increasing differentiation and integration; they attain to greater fullness and freedom of life; their mental aspect becomes more and more dominant. If progress is too much a human and social concept, let us say that there has been noteworthy advance in the evolution of organisms." (Sir J. A. Thomson: "The New Natural History.")

It would be curious indeed if the process thus seen manifesting itself in rising levels from the beginning of time should come to an end when man appeared.

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The course of human history is also marked by rising levels. They can be seen in the history of religion and of moral insights. They can be seen in the discoveries of scientists: they can be seen in the life of society.

If this were not so both human life and the cosmic process would have to be pronounced meaningless.

The present-day denial of progress is not, in fact, based on the study of nature or of history but is due to a short-sighted concentration on the immediate situation. At bottom it is due to little more than the fact that many of our hopes have been disappointed and that today we are confronted with more difficult and complicated problems than ever faced mankind.

But the appearance of more decisive choices is of the very nature of progress. Progress does not make life easier but harder and also more worth while. The life of a man is harder and presumably more worth while than the life of a cow. Today the forces of evil and the forces of good have both more power than ever in the world before. We get at the same time more organised cruelty and untruth alongside more care for children and more disinterested search for truth. Choice today is between a new creation or a new catastrophe on a scale never before reached because now world wide.

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The choice is forced on men partly because of past achievements and partly because of past failures. The chief problems of today arise in part from man's past achievements. The world supply of food we are told, is not keeping pace with the world's needs. Why? Because in the past and the recent past, untold millions of lives were destroyed by disease and famines, which no longer take place on that scale. Civilisation is threatened with destruction through an excessive national consciousness. Why? Because men and women will no longer accept a situation in which they were regarded as inferior and used for other people's purposes.

How are we to meet the situation? Pessimism and despair do not help, and give a false impression of reality. What we feel in life is rather a drive to new creativeness to meet new situations. In human beings the drive is above all given by a vision of a life more abundant, and finds expression in readiness to make decisions and choices. Theodore Parker's hymn gives a good account of the nature of progress when he speaks of "men falling and stumbling in darkness night yet hoping ever for the perfect day." It is this vision of something transcending everyday life which makes men able to transform their everyday lives. All progress is based on faith and the highest faith that men have yet reached is the vision of men as by nature children of God.

The challenge today is a more critical challenge than mankind has ever faced. If men respond to the challenge, then, even out of the chaos and evil of the present, a new and finer order will be brought in due time. But men can only meet the challenge if they keep their faith, and with it the hope, courage and patience which faith brings. If we are told that it is impossible for men to keep their faith in men as children of God in the face of present evil, I reply that it is not the present evil that has destroyed men's faith but that the lack of that faith which has brought about the present evil.

RACIAL PREJUDICES

EVIDENCE FROM SCIENTISTS

Contributed

MANY myths about race are exploded in an illustrated U.N.E.S.C.O. pamphlet, "What is Race?" now on sale (H.M. Stationery Office, price 5s. net.).

Although scientists are still exploring various aspects of race, it can now be said without qualification that there is no pure race, no superior race, and no absolute and unchangeable race differences.

The purpose of the pamphlet is to present, in non-technical language, some of the provisional conclusions reached by scientists in recent years on how races are formed and the nature of the differences between them.

The word "race," states the pamphlet, has frequently been misused to justify policies of economic and social discrimination. False ideas, such as the Nazi myth of Aryan superiority, are still in circulation. People who have been confused by pseudo-scientific ideas or propaganda tend to make judgments about intelligence, likeability, and character on the basis of a nose, or skin pigment, or the shape of the eyes.

The pamphlet disposes of the view that man descended from apes. It is now known that man came from a common stock and is at the end of an evolutionary process from which monkeys, and later apes, branched off millions of years ago.

The present major racial groups (Negroid, Caucasoid, and Mangoloid) were formed by a series of complex processes. One of these processes proves that inheritance is not passed on through the blood, but by minute particles called genes which determine the hereditary characteristics of the offspring. It is by this means that children inherit the characteristics of parents. Occasionally, however, there is a sudden change—called mutation—in the structure of a gene, which might produce quite different characteristics.

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It is supposed by some scientists that Early Man had darkish skin. At some point in pre-history, the gene which gave him his darkish skin colour mutated, and darker or lighter or yellower offspring were born. In time these traits spread and with distance separating the groups, the different skin colours became dominant in each group.

The isolation of these groups is, however, being broken down by inter-marriage. Marriage circles (areas where the choice of husband or wife is generally made from a circle of people who speak the same language or have similar common

GENERAL ASSEMBLY SUNDAY

Sunday, November 23, is being regarded by most congregations of the Unitarian and Free Christian Churches, as General Assembly Sunday, when their connection with the Assembly of Unitarian and Free Christian Churches will be remembered.

Below is the message sent out by the President, Dr. Dorothy Tarrant, to mark the occasion.

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My dear Friends,

In the name of our General Assembly I send you, as President, a message of greeting and good wishes on this Sunday which is appointed for special thought and remembrance of our whole Fellowship of Churches, and for collections in support of the Assembly's work.

In visiting, during this year, District Associations and individual Churches I am continually heartened by the warmth of their welcome, their enthusiasm for the cause in their own neighbourhoods, and the interest they show in our broader plans and hopes. Differences of circumstance between one congregation or district and another do not prevent a real and (I believe) growing sense of fellowship, binding us together in the faith we cherish and the work we all have at heart.

In these days the problem of ways and means presses upon us all. Churches and District Associations have to face it, no less than individuals; and the General Assembly has to face it too. There is much that we want to do, in the way of greater publicity for our message and activity in new centres; support for the struggling causes, with assistance in special emergencies; improvement in the position of our devoted ministry; and whatever else may contribute to the advancement and spread of our free religious faith.

Will you, even in the midst of your own difficulties, on this Sunday respond to the appeal for generous contributions towards our common effort? The spirit of union is good, but it needs always to be implemented by material aid. We, your Officers and Council, look to you to enable us to fulfil our commission in the service of our Churches, and thus in the furtherance of the Kingdom of God. May He bless us all in our work and worship and keep us faithful to our high trust.

With all good wishes, Yours in fellowship,

Dorothy Tarrant (President).

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bonds) are continually growing wider. It seems likely that race fusion will increase as transportation becomes easier and cheaper, as cultural and economic barriers change, and as prejudices decrease. There is enough data to refute the idea of absolute race differences; such differences cannot be fixed if races themselves are a fluid, rather than a fixed, entity.

In some people's minds, states the pamphlet, there is a belief that any mingling of different racial stocks, is likely to have unfortunate biological results. While abnormal children do sometimes result from mixed marriages, there is no proof that they arise more frequently than from marriages between people of the same race. It may however be true that children of mixed marriages are sometimes maladjusted and unhappy, but the reasons for this are social and not biological.

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People often talk about the superiority of a race, usually in relation to three qualities—superiority of blood, intelligence, and culture. It is now known that hereditary traits are not transmitted by the blood, but whether hereditary or environment makes us intelligent is difficult to measure. It would seem, however, that a favourable environment will have a good effect on mental development. It cannot be proved whether the percentage of gifted persons is higher in some cases than others, nor is there conclusive proof that hereditary mental defects are more frequent in any one race.

Of superior cultures, the pamphlet points out that whether present cultures will continue to flourish will depend on such forces as politics and economics. Science says that there are no biological or hereditary reasons for supposing that because the White civilization is leading in technical development, other races have less aptitude for learning technical skills. Such skills cannot be considered racial ones. A negro child born in the Congo jungle has a different image of nature and its forces, but the differences are cultural, not racial. When the same negro grows up in a technical environment, he may well become a great scientist

MORE FROM THE KHASI HILLS

By Margaret Barr

(The Rev. Margaret Barr is the Unitarian Minister in the Khasi Hills, Assam, India.)

A FAVOURITE aunt of mine who was for many years proprietress of a private hotel and in perpetual trouble over staff, used to say that the millenium would be when the willing were competent and the competent willing. If so it would almost seem that the millenium is in sight at Kharang. I thought so a year ago when Arun Roy arrived like a gift from the gods and proved both willing and competent, and I was consequently almost in despair in July when he informed me that he had decided not to go in for rural work after all but to accept a promising opening in engineering. He departed, and for a brief space hope lay dead.

Then the miracle happened. Daniel Lamin (for whose early history please see the second edition of "Khasi Calls"), whom I had not seen since 1949, suddenly walked in, dropping with fatigue and riddled with malaria, but willing, nay eager, to find home and work and refuge with me. He had been trying to get a foothold in some sort of farming down on the unhealthy borders of Pakistan (unhealthy, alas! in more ways than one at the present time). In June his fields were raided and his crops destroyed and as his health was already undermined by malaria he had decided to come home.

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So willing and competent and many-sided a helper I have never had. From dawn to dusk he is at work, with the animals (milking the cows, treating the sick ram, cleaning the sheds), in the fields (planting, digging, hoeing, sowing), making fences, chopping wood, fetching water, making compost heaps, and all the other multifarious jobs that need to be done on a small farm and in a village home. He also helps me with typing, weather records, etc., and when night falls or weather forbids outdoor work he reads and studies and translates. So now at last I am really hopeful for the future of the work here.

Daniel is a trained sericulturist and we are planning to plant mulberries and castor plants and add silk to our activities. Some castors planted in the spring are already over a foot high. This may prove to be a more satisfactory craft than woollen homespun after all as our weather does not seem to agree with sheep. Or perhaps we may do both.

He is also a trained Basic teacher, so with his help it will be possible to do what everyone has been urging me to do ever since I got back—start a Senior Basic school here for children from the surrounding villages who cannot afford to go to school in Shillong.

In addition to all this he is an omnivorous reader and has already, though only 25 years old, read more Unitarian and other religious books than any other Khasi Unitarian, with the possible exception of Ekiman Singh. He is also studying for a degree. We are at present spending at least an hour a day reading Nehru's "Glimpses of World History." He reads aloud while I knit or sew.

Unfortunately, however, for the last seven years, Daniel has developed some very bad habits. It now remains to be seen whether his will, and his faith in the grace of God will be strong enough together to enable him to conquer these and to keep a steady course from now on. One dare not be too confident but one can at least hope.

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In this spirit of hopefulness I have started building a school and hostel, and H.E. the Governor has promised that, if the problem of transport can be solved, he will come and open it in March. Meanwhile the local Chieftain (the Syiem as he is called) has called a meeting of the headmen of all the surrounding villages to discuss plans for making this Centre a centre of rural development for the whole district.

This meeting, or Durbar as it is called, took place yesterday and was a most promising affair. Headmen and elders came from at least ten of the surrounding villages, some from as far as seven miles away, about 80 people in all including a fairly large contingent from Kharang. And with the Syiem came another Khasi chieftain, the local M.L.A. (Member of the Legislative Assembly, i.e., the people's elected representative in the Provincial Government) and the Rural Development Officer. The last two both made splendid speeches about Basic Education and the Syiem (who took the chair) added his voice in a cogent appeal to the villagers to back me up by sending their children to school. He himself has already booked a place for a nephew whose home is in a village on the far side of the Khasi Hills where there is as yet no school.

It was a friendly meeting and I feel that we have had a good send-off. It was also decided to start a local market which will be a great help, as at present our nearest is at Smit, ten miles away.

Last of all to report this time is something else that has put fresh hope and courage into us all. We are expecting a visitor. Bruce Findlow, of Melbourne, one of the founder-members of the Unitarian Fellowship of Australia, is coming to spend a year here, to see what is going on and to lend a hand. He hopes to arrive in February or early March.

All these excitements, together with the fact that the rains are at last over and the glorious autumn weather has arrived, have made me once again vividly conscious of the fact that it is good to be alive, and in the Khasi Hills.

COMMENT

"The Drum"

THE article, written by a special correspondent of *The Observer*, on the *South African Drum*, has excited a great deal of interest, and I must confess the story of the brutal treatment accorded to farm labourers by the farmers of Bethal, a district 100 miles east of the great city of Johannesburg, came as a surprise to me. One was well enough acquainted with the political and economic disabilities of South African natives, but the idea of the Government filling wretched private gaols on the farms in order to supply a labour force which is kept at work by "bossboys" on horseback, armed with long whips, is particularly revolting. *The Drum*, with great courage, exposed and secured many temporary improvements in the system, but the brutality still continues, and a recent case concerned natives being hung handcuffed from the ceiling for punishment.

The founder and backer of this journal, run for and mainly written by non-whites, is Mr. Jim Bailey, the son of the Rand millionaire, the late Sir Abe Bailey. The venture is a courageous one, for in the eyes of many of his fellow-countrymen, Bailey must appear as a traitor to his race. The most disquieting features of the present situation are the obvious fear of the white people, and the growing tendency to lawlessness among the non-whites. One cannot help asking what will be the situation a decade hence, unless the ruling party meets the reasonable demands of the non-white majority.

The Prince of Sceptics

A complete edition of Voltaire's correspondence so far as it is known to be preserved—18,000 letters—is, I see, to be published in 60 volumes. Well, I don't suppose it makes much difference to my reading list; I'll be lucky if I get through one volume; but one can say in advance that to a student of the "Age of Voltaire" few of those letters could be dull or pointless. When I was a boy, Voltaire was characterised in what evangelical literature came my way as a kind of fiend incarnate, whose infidelity corrupted the world. His most famous phrase, "écrasez l'infâme," "crush the infamous thing," has perversely, in opposition to the very passage in which it occurs, been taken as an incitement to destroy religion itself. "I desire you to crush the infamous thing. That is the great point. It must be reduced to the condition in which it exists in England. That is the greatest service one can render to the human race. You know well that I speak only of superstition. As for religion, I love and respect it as you do:" so he writes in a well-known letter to a friend.

Voltaire was no saint, nor would he have claimed to be one; but Europe had no more passionate fighter for justice and freedom, for which he was correspondingly hated by tyrants and bigots. His finest defence in our own language was written by a Catholic, Dr. Alfred Noyes, who regarded his work as significant for the true wellbeing of the Catholic Church as was the work of the Reformers of the sixteenth century. The author paid his price, for the book was placed by the papal authorities on the *Index Librorum Prohibitorum*. In some quarters it is as dangerous to defend a heretic as to be oneself a heretic.

It has also been announced that the house, Les Délices, in which Voltaire lived during the long period he was in Geneva, has been turned into the Voltaire Institute, which is to contain a valuable library, dealing with the writer and the age to which he has given his name. Geneva is thus doing full honour to the second of the two exiles to whom she owes so much of her fame, Calvin, of course, being the other. I should regard it as a fair test of the right of a religious man to be called "liberal," that he is able to do full justice to the real greatness of both these famous men. Their connection with the city went far to justify the boast of the delegate of the little republic of Geneva at the Congress of Vienna. One of the representatives of the great powers expressed annoyance that the proceedings should be so concerned with that tiny state, "a mere grain of sand." "Geneva," retorted its delegate, "is no grain of sand; it is a grain of musk that fills all Europe with its fragrance."

One Hymn, One Tune

"Hymns," says a recent writer on the subject, "are the folk-song of the Church Militant." Without entering into the difficult problem of what a folk-song is, I suppose that could be said with reason of at least that large selection of hymns that appear regularly in the worship of a denomination; but it is unfortunate that one mark of a folk-song is absent from some of the hymns most commonly sung by Unitarians—they are not sung always to the same tune. Most of us would be "put out" if when we were asked to sing "Ye Banks and Braes" or "The Harp that once through Tara's Halls" we were expected to sing the words to a tune different from that which has become traditional.

A foreigner once remarked to me that we Unitarians do not adequately realise what a precious possession we have in our hymnary. It seems all the more unfortunate, therefore, that the joy of singing those hymns is so often marred for us, even on occasions of joint worship, by the use, to words that have become a precious possession, of tunes that are not generally known. The trouble, no doubt, largely arises because the hymns and tunes are in different books, so that even the standard hymn-book has no greater convenience in that respect, and because the new tune-book was, apparently, compiled for congregations much better organised from the musical standpoint than are most of our existing congregations. Could not the General Assembly appoint a Committee to go over *Hymns of Worship* and pick out one hundred that are most commonly used in meetings of District Associations and on occasions of joint worship, to which they would be asked to suggest tunes which all congregations, small as well as large, could be expected to know?

Commentator.

A CHRISTMAS COMPETITION

FEW members of congregations, and few ministers, are without a humorous ministerial story. *The Inquirer* offers four book prizes for the best four such stories published in our Christmas number, December 13.

They will be judged by independent judges.

The conditions are: (1) The stories should be humorous in character. (2) They should be based on fact. (3) They should not be longer than 400 words.

Entries should reach this office, accompanied by the names and addresses of readers not later than December 3.

No entry will be returned.

Address: 14 Gordon Square, London, W.C.1.

A CRITIC'S NOTEBOOK

By E. W. Martin

NO thinker in our time has evinced a more exact perception of our spiritual bankruptcy than the late Nicolas Berdyaev. In his final message to our times—*The Realm of Spirit and the Realm of Caesar* (Gollancz, 15s.)—Berdyaev prefaces his general treatise with the view that this is a time "when men neither love nor seek truth."

The relationship between man and God is not to be expressed in concepts. God is freedom and not necessity. But man has discovered the power of technics and is living in terror "before the worldwide mechanisation of nature." This is the final metamorphosis of the realm of Caesar, and there is a frightening lack of balance between the spiritual development of man and the technical development that has arisen. The spirit must struggle, in such a situation, against the temptations of the objective world, of Caesar's realm.

Marxist doctrine as expressed now has lost much of its theoretical value, but it continues to increase in power as an instrument of propaganda. It has a religious or messianic side which causes its followers to react just as religious persons have done to a strongly dogmatic system. The Marxists deny the existence of spiritual values and a realm of spirit, but the process of humanisation upon which they rely in the economic sphere is bound to become a dehumanising instrument. "There is a measure of truth in Marxism," says Berdyaev, "and this we must recognise. We must recognise the necessity of a social revolution in the world." But Marxism is dangerous because it is uncreative and static.

Berdyaev's message for our time is not really gloomy. In this work where all his insight into our problems, all his great gifts of analysis and synthesis are to be seen, he speaks of the emergence of a new kind of spirituality, a new mysticism which may be as real for the Soviet Union as it will be for us.

UNITARIAN HYMNS

By John Rowland

FROM time to time the suggestion has been made that the hymns written by Unitarians constitute one of the most outstanding and noteworthy contributions to religious progress which our group of churches has made. The first general recognition of this fact which has come my way, however, is in a fascinating new book, *Hymns and Human Life*, by Erik Routley (John Murray, 16s.). Dr. Routley, who is Chaplain at Mansfield College, Oxford, has surveyed a very wide field and has tried to show what the various schools of thought in theology have contributed to the making of hymns for use in worship.

On Unitarian hymns he remarks: "A high standard of culture and a reserved attitude towards dogmatic statements is to be found in Unitarian hymnody in this country. It is in America, of course, that Unitarian hymnody has had its greatest influence; but we have to remember with gratitude in our own country the names of James Martineau for 'A voice upon the midnight air,' Sarah Adams for 'Nearer, my God, to Thee,' Stopford Brooke for 'It fell upon a summer day,' Sir John Bowring for 'In the cross of Christ I glory,' and W. G. Tarrant for 'Now praise we great and famous men.' Nor must we overlook William Gaskell, the distinguished minister of Cross Street, Manchester, and husband of the famous novelist, who wrote 'Though lowly here our lot may me, high work we have to do.'"

Dr. Routley goes on to state that the most literary hymnbook ever produced by a Nonconformist denomination, *Worship Song*, "owes much of its quality to the large number of hymns by otherwise unknown Unitarian authors which appear in it."

Hymns are something that many of us are inclined to take for granted; but at the same time it should be more generally recognised than it is that those who write memorable words and set them to memorable music are rendering enormous service. Certainly one Unitarian hymn—'Nearer, my God, to Thee'—has established itself as one of the most outstanding of them all and would be regarded as one of the very real favourites among Christian believers of all denominations.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Opportunities

SIR,—Dr. John R. Baker takes me to task for attempting "to minimize or gloss over a very great evil." As a matter of fact I said nothing about conditions under communist governments; but I quite agree with what Dr. Baker says of them. Apart, however, from being well informed and able to resist agression on ourselves or on weaker powers, we must do all we can in a positive way to prevent the cleavage between East and West from becoming absolute, and that demands that we should allow no opportunity to pass for mutual contacts, whether in the way of personal visits, literature, the arts or trade, so long as there is no risk to public security. If we limit our reaction simply to horror at Russian brutalities we do not help the victims and we lose possible opportunities for bringing about better conditions, both externally and internally.—Yours,

"Commentator."

Individualism

SIR,—Attempting to answer two correspondents in the space of one letter, I would reply to "Commentator" that whether or not criticism and comment "suggests an easy transition to a spirit which is foreign to worship in spirit and in truth" depends entirely upon the manner in which this is put across and received. Surely no priest is likely to welcome an outsider into his church to act there in a non-constructive way.

To A. T. Bramhall I would say that of course I don't like the accusations made against me. But I respect his anger, forthrightness and chastisement. In so far as he hits home I thank him. Perhaps it is now *I* who must think again and "see if I can do better"!

I hope I never "insist on the sermon being more important than the service," nor in making it "a private debate" or "a group of two." It merely seems to me that interest after the event in the effects of sermons and services is healthier, more individually stimulating and fuller in general scope, than pre-arranging the sermon with the listening group.—Yours,

London, W.6. *Hilda M. Dawe.*

Jesus and Christianity

SIR,—I am in such close agreement with Mr. Terry that I hesitate to offer any comment to his letter. My point in writing at all was to deprecate a tendency that is always creeping back amongst us, viz., the attempt to create a Unitarian orthodoxy. Even if that attempt were successful we should still, I presume, retain in the title of our body the term "Free Christian," which is precisely what Dr. Schweitzer has proclaimed himself to be.

Moreover, if Schweitzer could be supposed to answer Mr. Terry's criticism of his position, I think he would probably say that he is arguing not about Jesus' mystical experience but about his own. He is not singular among liberals in believing that the resurrection stories add a new significance to the theologian's subsequent estimate of Jesus; e.g.,

> "It is not Jesus as historically known, but Jesus as spiritually arisen within men, who is significant for our time and can help it. Not the historical Jesus, but the spirit which goes forth from him and in the spirits of men strives for new influence and rule, is that which overcomes the world." [*The Quest* . . . p.399].

Had I to choose between a particular 'Jesus-dogma' and liberalism, I would choose the latter. Happily, that choice is not one which a Unitarian must make.—Yours,

St. Annes-on-Sea. *Herbert Crabtree.*

Theological Show Jumping

SIR,—Please return to Christianity in our daily lives and eschew this theological show jumping to which you, in company with many of our ministers, are terribly addicted.

You negotiate the knotty problems with a confident flick of the heels and your colleagues may break into applause but the ordinary person knows just how he would get round and through the obstacle if he was so confronted.

In a sense your study circles are only "Pony Club Classes in Show Jumping" and it is worth remembering that Jesus sent the seventy out to try practical Christianity and when they returned full of confidence and questions they formed a study circle.—Yours,

South Petherton. *Norman Blake.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL: EUS. 7554 Editorial: EUS. 2921

NEWS REVIEW

Rev. Donald Fraser

We regret to learn, on going to press, that the Rev. Donald Fraser, minister of George's Chapel, Exeter, died in the early hours of Sunday, November 16.

The Unitarian Chapel at Bridgend "has been included in the list of Buildings of Special Architectural or Historic Interest." Richard Price and other members of the family worshipped there, also Mr. Coffin, a pioneer in the coal business in S. Wales.

London District Women's League: The Autumn Meeting was held at Croydon on Saturday, October 25. After the business meeting, Mrs. Mitchell, the National President, addressed the members. She recalled her many visits to district meetings and branches in various parts of England, Wales and Northern Ireland and impressed on members the importance of these gatherings. Mrs. Mitchell held that there was no reason for pessimism. All had their worries and difficulties but these could be overcome by meeting together. After tea, provided by the Croydon friends, Mrs. Mitchell conducted the service, taking as her theme a chance remark she had overheard, "This Religion Business." Mrs. Mitchell applied this to a way of life, stressing that it was not so much what others do and say but, she asked, are we guilty of unkind thoughts and actions? With love in our hearts, let us seek God everywhere. A vote of thanks to Mrs. Mitchell and the Croydon friends was tendered by Mrs. Severs. There were sixty-five members present, representing sixteen branches.

North Midland Women's League: The Autumn Rally was held at Nottingham on Saturday, October 11, when the National President, Mrs. A. D. Mitchell, conducted the service, taking for her subject "The Wide Horizons." A perfect autumn day brought representatives from all the 11 branches, a total of 78.

The business meeting followed, at which Mrs. C. Gordon Bolam presided, expressing pleasure at the presence of Mrs. Mitchell and giving a warm welcome to Mrs. Kenneth Sherratt on her first League Meeting in the North Midland; also to all who were present.

As Rev. M. Constance Harris would be leaving Derby in November, the president conveyed good wishes to her for her future welfare but as she would still be living in the North Midland district it was hoped she would continue to attend meetings.

At the conclusion of the business Mrs. Mitchell gave another talk, in which she likened the League to a tree—the Central Committee being the roots, the District Leagues the trunk, the individual branches the large and small branches, with the members as the leaves and flowers.

After the welcome tea, votes of thanks were passed to Mrs. Mitchell for the help and inspiration of her message; also to the organist, choir and all who had helped in any way to the happiness of the meeting.

Altrincham: On October 22, eleven young people, all members of the U.Y.P.L., were welcomed as junior members of Dunham Road Chapel at the evening service. The right hand of fellowship was given by the minister, Rev. A. W. Vallance and the Chairman of Committee, Mr. W. Needham; also by the President of the Manchester District Association, Mr. S. L. Robinson, of Sale. After the service, the U.Y.P.L. members enjoyed a recital of gramophone music given by Mr. J. O'Brien. The previous Sunday evening, the U.Y.P.L. was joined by five members from the newly-formed youth group at Hale Barns, with their minister and his wife, the Rev. and Mrs. J. Storer and also by six members of the N.W. Region Committee. A talk was given by the local Probation Officer, Mr. H. Thistlethwaite, on his work. This led to a useful discussion.

Redfield and Framlingham: The milestone of another year has been passed in what has become known as the Suffolk Village Mission. Redfield is about five miles from Framlingham and is linked in the joint ministry of the Rev. Wright Beardsley. The chapel in Redfield is really a sequel to the pioneering activities of a former minister—the late Rev. Alfred Amey—during the years 1889-1902. The chapel, austere in appearance, was well-nigh filled on Sunday afternoon, October 19, for the celebration of the sixtieth anniversary service. The Rev. Rosamund H. Barker, B.D., was the special preacher. The whole congregation stayed on to tea after the service.

In outlook and aspect the Old Meeting House in Framlingham is something quite different to the Bedfield Chapel, and has a unique and historic setting. It dates back to 1660 and has had a very interesting and creditable succession of ministeries down the years to the present time. The Rev. Rosamund H. Barker conducted the evening service and, in the course of her sermon, referred to the days when there were times of open hostility shown towards the worshippers. The Meeting House was well-nigh filled and the singing voluminous. A.C.

La Continentale Cinema

Jean Cocteau's film, "The Strange Ones," now showing at the La Continentale Cinema, Tottenham Court Road, should be seen twice; once to think over and once to be enjoyed! It is an exploration into the unconscious; none the less real because of that. A brother and sister have grown up together in a world of their own. They share the same room and understand the significance of their strange little treasures. The outside world inevitably breaks into their citadel and they are destroyed. E.G.L.

Miss Mary Hankinson

One of the oldest inhabitants of Jordans Village, near Beaconsfield, died on Wednesday, November 5, aged 84.

Born in Dean Row, Cheshire, the eldest daughter of a family of eleven children, she rejoiced that her ancestors came out with some of the Ejected Ministers under the Act of Uniformity, 1662: a few members became ministers of our chapels and also some were Trustees of Dean Row, Hale and Congleton Chapels.

Dean Row Chapel was her sanctuary; she had taught in its Sunday School and sung in the choir.

She was a keen Fabian and was often voluntary hostess at the Fabian Summer School and worked with and was a close friend of Beatrice Webb and Bernard Shaw, and likewise was hostess at the Co-operative Holiday Association hostels.

She trained at the Dartford Physical Training College and later founded the Ling Association now called the Ling Physical Education Association.

The cremation took place at Golders Green and was conducted by her brother.

Henry Harold Cutler

The Oldbury Congregation has suffered a very severe loss by the death of its Secretary and Organist, Henry Harold Cutler, at the age of 73 years. During the whole of his long life he had been actively associated with the Church, having been christened there and educated in the Free Schools which in his childhood were attached to the Church.

For a very considerable period he served as Secretary of the Congregation, which office he coupled with that of Organist. He was also Secretary of the Trustees of the Church and Schools. All those positions he held at the time of his death and his place will be very difficult to fill. His death occurred very suddenly on Monday, November 10, and came as a great shock to all who knew him.

Mr. Cutler was exceptionally thorough and conscientious in all the work he undertook and his genial, generous and sympathetic disposition won for him widespread respect and affection.

The Funeral Service was held at the Oldbury Unitarian Church on Friday, November 14, and was conducted by the Rev. H. A. Gore. H.A.G.

Deaths

BLYTH.—On November 6, 1952, peacefully at her home, Windy Sayles, Feldon, Hemel Hempstead, Agatha, daughter of the late Philip Henry Lawrence and widow of Charles Frederick Tolmé Blyth, aged 85.

ENTWISTLE.—On November 14 at his home in London, Robert Mangnall, dearly loved husband of Rose Entwistle, father and friend of Helen, Robert and Alison.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 23, 1952

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ——

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. H. J. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. N. J. TEAPE
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Beaconsfield Road, 6.30, Miss M. E. ELLIS
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. G. ATKINS
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Mrs. A. H. BIRTLES
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church (also 11, First Sunday in the month) 11, Children's Service, 6.30, Mr. LESLIE THOMAS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. L. A. GARRARD
CHOWBENT CHAPEL, Atherton, 10.45, Rev. KENNETH TWINN, 6.30, Rev. ALBERT SMITH
COMLEY, Stalls, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CRIEWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 10.45, Rev. J. P. CHALK (also 6.30, First Sunday in the month)

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS
DITCHLING, Old Meeting House, 10.45, No Service
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. ETHEL KAY
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Supply
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, ——
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON

IPSWICH, Friars Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Mrs. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELSH
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. W. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEICHWORTH, Visitors Hall, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON
LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. KEMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Student U.C.M.
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIRK MURRIN
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLYN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDWELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. H. H. CHRITCHLEY
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, ——
LONDON, Hampstead, Rosslyn Hill, 11, Rev. ROSSWYN BARKER
LONDON, Highgate Hill Unitarian Church, 11, Rev. H. H. CHRITCHLEY
LONDON, Ilford High Road, 6.30, Rev. W. WADDINGTON
LONDON, Islington Unitarian Church, Upper Street, Penton Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. JOHN KIRLEY
LONDON, Lewisham, Unitarian Church, High Street, 11, Mr. W. E. REEVE
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DENNIS
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30 First Sunday in the Month)
LONDON Theistic Church, 28 Bell Street, Edgware Road, 11, (1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. ERIC PULIN
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30 Rev. H. CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, Rev. J. PIPKIN
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. F. COLLINSON
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Strand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 11, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30, Rev. E. B. SHORT 6, Good Fellowship Services
NORTHAMPTON, Kettering Road Church, 6.30, Mr. E. S. BATTLE
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. The PRINCIPAL

PADDHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, Chapel Anniversary, 11, Rev. ALBERT SMITH 6.30, Rev. KENNETH TWINN
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES

RINGWOOD, Hants, The Meeting House, 6.30, Rev. L. REDFERN
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BEES.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR

SALE, Atkinson Road, 11, Rev. WILLIAM DYER
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSSE
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL, 6.30, Mr. W. E. WALKER
SHEFFIELD, Unity Church, Crookesmoor Road, 10.45 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Mr. ERIC KAY
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN
SOUTHPORT, Portland Street Church, 11 and 6.30, ——
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 6.30, Mr. H. LEONARD
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS
WHITBY, Flowergate Chapel, (Junior Church), 2.30, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CROTHERS
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. BOLTON
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRANE
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic Rev. P. M. PETURSSON

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tinkler's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MADGES C. RATTER

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BAZAAR

SATURDAY — NOVEMBER 29 — 1952
at 3 p.m.
Mrs. E. J. Goring will preside
supported by the Rev. R. W. Sorensen, M.P.

The support of all our friends for this effort is earnestly solicited

ESSEX CHURCH SALE OF WORK
in
Schoolroom, Palace Gardens Terrace, W.8.
Saturday, December 6, 3 p.m.
Opener: Miss Ruth Nettlefold, of Birmingham
Chairman: Mrs. W. Minns
Gifts welcomed; your presence too!

LAY PREACHERS are still urgently required to supply the urgent need of many of our churches. Correspondence Classes in various subjects are available. Particulars from any minister, District Lay Preachers' Union Secretary or Mr. C. S. Butterworth, 33 Verdun Crescent, Rochdale.

TRANSACTIONS OF THE UNITARIAN HISTORICAL SOCIETY

Vol. X Part 2 1952

Editor: Dr. H. McLachlan

Contents:

FROM 'FIRST CAUSE' TO 'INDWELLING LIFE': The Influence of American Hymns on English Unitarian Worship in the Nineteenth Century.—*H. Lisner Short.*

THE WOOLTON MECHANICS' INSTITUTE.—*Duncan P. Stewart.*

BENN'S GARDEN CHAPEL.—*Anne D. Holt.*

RECORD SECTION REVIEWS OUR CONTEMPORARIES
LIST OF OFFICERS REPORT ACCOUNTS

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How it is done at Pendleton

The following extract is taken from the Pendleton (Manchester) calendar.

"We are back on the subject of the Inquirer this month, for a very good reason.

"The target we set ourselves some months back has now been reached. You remember it? A minimum of 20 copies per week!

"This is more like it, but please pay due regard to the word minimum; having reached twenty, we don't want the total to fall below it! On the contrary, we now have our eyes fixed firmly on a target of thirty copies per week. That may seem ambitious; but so was a target of twenty at one time!

"It is not impossible; more of our members are taking the paper, but there are many more who are not! We feel sure they would like to be subscribers and invite them to place a regular order for the Inquirer at a cost of threepence per week. We shan't go into details this time. That has been done once or twice lately, but for one angle of approach, articles aside, what about this? It is difficult, when confined to our own church, to learn how others are faring. The Inquirer with its items of news from the various regions in turn, and short accounts of individual churches, can, to a great extent, rectify this situation.

"To those of you who are not yet weekly readers of the Inquirer, let us see how quickly we can jump from twenty to thirty copies a week!"

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Printed by Watmoughs and Sons Ltd., Queens Road, Scarborough-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) Jones Harrison, Dunnigan, Saturday, November 22, 1952